

# THE *Dan Smoot Report*



DAN SMOOT

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## VIOLENCE, REVOLUTION, AND DEGENERACY IN THE NAME OF THE CHURCHES

Morgantown is the home city of the University of West Virginia. On October 30, 1966, the Reverend Michael Paine, Episcopal priest and Princeton graduate who had not lived in Morgantown very long, delivered a sermon at the Trinity Episcopal Church of that city, saying:

"This campus and this town need dissent, action, courageous protest, even hate. For there is none here. There is no civil rights action here, there are no Vietnam protests here, there is no concern for free speech, no quest for real answers. West Virginia is a generation behind . . . .

"Morgantown is trying to deal with the crisis of values we are in by ignoring it, burying its head, being preoccupied with . . . bourgeois attitudes . . . .

"This University has a football team that prays before it plays. In a vicious violation of the religious sensibilities of some of the players, all must kneel in mock piety. And who challenges this? No one. Everyone runs, scared of what the administration will do, what the Board of Governors will do. Everything possible is done to inculcate fear and reinforce the docility of the student body . . . .

"And what is true scandal, this University believes it has a duty to regulate the very lives of its students . . . .

"Corrupted, blinded, and rootless students will continue to stumble through life carrying with them the pale shadow of past values that have ceased to work . . . . This University is deep in conspiracy to foist these obsolete values onto its students . . . .

"For God's sake and for man's we must find a way to confront our problems, not hide them. This means encouraging dissent — SDS [Students for a Democratic Society, a marxist-controlled group], wild men, poets, protestors, anyone who is willing to face up to the crisis we are in. Because they will be capable of finding the answers that we have lost.

"They are our pioneers — uncorrupted by years of docile suppression and fear."<sup>(1)</sup>

In June, 1963, the General Board of the National Council of Churches created the Emergency Commission on Religion and Race to handle civil rights activities. To direct the commission, the NCC chose one of its own officials, Dr. Robert W. Spike, who has a record of supporting communist causes.

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Spike's chief associate in the commission was Bayard Rustin, Negro sex deviate and communist supporter.<sup>(2)</sup>

In December, 1965, Spike resigned as director of the NCC's Commission on Religion and Race to become Professor of Christian Ministry at the University of Chicago, and director of the University's Doctor of Divinity program.

On Sunday night, October 16, 1966, Spike was guest speaker at the dedication of the United Christian Center in Columbus, Ohio. About noon the next day, he was murdered in the guest room at the center. In his effects, police found lewd pictures of homosexuals, names and addresses of known deviates, and addresses of homosexual hangouts in several cities.

William E. Ashbrook, minister of Calvary Bible Church in Columbus, investigated and reported that the murder was a homosexual "passion" killing — savage and sordid. Mr. Ashbrook said Spike was not only a known sex pervert, but also had a serious alcohol problem.

Nonetheless, the Ohio Council of Churches, the United Presbyterian Church, Catholic churches, and the United Church of Christ (of which Spike was an ordained minister) arranged a "service of praise and thanksgiving in recognition of the relevant ministry" of Spike.<sup>(3)</sup> Nationally known church and civil rights leaders sent telegrams of condolence. Prominent clergymen from New York attended as guest speakers. The Reverend Gayraud S. Wilmore, Jr. (close friend of Spike), executive director of the United Presbyterian Commission on Religion and Race, praised Spike as "a man of tremendous strength and energy" who "brought the National Council of Churches to the picket lines of Selma and Birmingham"<sup>(4)</sup> — an apt eulogy, since moral degenerates and pro-communists were rather abundant on the picket lines with Martin Luther King, Jr., in Selma and Birmingham.

In 1929, Mrs. Lizzie Glide used \$1 million of her late husband's estate to create the Glide Foundation in San Francisco, and donated land to

establish Glide Methodist Church. Today, Glide Methodist Church is notorious for its work among homosexuals, prostitutes, lesbians, drug addicts, hippies, and miscellaneous deviates. For such denizens of San Francisco's nether world, Glide Methodist arranges social events called "happenings." A recent happening at Glide Methodist, advertised as an "Invisible Circus," was described by a reporter of the *Berkeley Barb*:

"Fully visible for the peripatetic voyeur were such sights as a naked man moving easily around the main sanctuary; a score of belly dancers, some topless; passion requited within the recesses of a small chapel . . . .

"By 10 p.m. the sanctuary of the church had been transformed into a panorama of waving candles, gliding costumed bodies, bird-of-paradise flowers. Clouds of incense wavered from hundreds of glowing sticks. Notes of flutes, rams' and seaweed horns, and [African] drums blended with the church's organ and piano. Projectors flashed swirling colors on the walls. Behind the altar the long graceful cross was bathed in dancing purples and reds, as a gigantic face of Christ flashed on and off . . . .

"The characteristic scent of pot [marijuana] suffused the incense haze . . . . Around the altar, loud voices projected selections from holy books, while couples kissed and caressed under the cross of Jesus . . . .

"In a room downstairs a sex film was shown . . . . On the improvised beds in other rooms, couples were seen sleeping, talking, loving freely."<sup>(5)</sup>

The "Invisible Circus" happening was scheduled to last from Friday evening to Sunday morning; but ministers of Glide Methodist called police and ended the affair in the early morning hours of Saturday — conceding that the happening had been "a failure in most respects."<sup>(6)</sup>

On February 10, 1967, an annual meeting of the Christian Education Division of the National Council of Churches began in Dallas. It was attended by about 1000 church education leaders from 40 denominations. The Reverend Malcolm Boyd, an Episcopal priest from San Francisco, was a principal speaker. He drew bigger crowds

of church education leaders than any other speaker. In April, 1967, *Playboy* magazine ran a one-page feature article on Boyd. From the article:

**"'God is dead. At least a god is dead. The white god, the nationalistic American god, he's dead, dead, dead. Godamn it! Dead!' So speaks the Reverend Malcolm Boyd, a balding, battling, 43-year-old Episcopal priest . . . . Father Boyd's pulpit is often the night-club-expresso-house stage (last fall, at San Francisco's hungry i, he co-billed with comedian Dick Gregory) . . . .**

**"What's Father Boyd trying to prove with his gutsy new approach to religion? The Reverend's answer is sharply to the point: 'The Church should get off its ass.'"**

**O**n November 28, 1967, 90 priests attended a symposium on the Episcopal Church's approach to homosexuality, at the Cathedral Church of St. John the Divine, in New York City. The Symposium (sponsored by the dioceses of New York, Long Island, Connecticut, and Newark, New Jersey) produced general agreement that the church should consider homosexual acts as "morally neutral," not to be condemned if participants engage in the acts to express genuine love for each other.<sup>(6)</sup>

**S**unday night, July 30, 1967, a fight between two Negro women outside a rock-and-roll place in Milwaukee resulted in window smashing and ten arrests. A full-blown Negro riot was soon raging in this city where 10% of the 774,000 population is Negro. Gangs of young Negroes roamed the streets, taunting and assaulting whites, smashing windows, looting, fire-bombing. By 2:00 a.m. Monday, two fatalities were known — a white woman and a police officer, whose bodies were found in the ruins of a fire-bombed building.

Mayor Henry W. Maier declared a 24-hour curfew, and asked the governor for the National Guard. The guard arrived promptly, heavily armed and under orders to use all force necessary. The riot was quickly suppressed, though two more persons died of gunfire during battles between guardsmen and snipers.

The principal inciter of the Milwaukee riot was James Groppi, a white Catholic priest who is pastor of St. Boniface church in the Negro district, and adviser to the Milwaukee Youth Council of the NAACP. Groppi had stretched tensions to the breaking point by leading young Negroes in picketing demonstrations against the homes of city aldermen who had voted against open housing. Groppi was arrested during the riot for disorderly conduct. Defying the curfew, he was in a car with 7 Negro boys and girls, in the riot area, and refused to leave when police requested him to do so. Groppi has also been arrested for assaulting a police officer and for shouting obscene and profane language at an officer.

In August, 1967, Groppi led Negroes in open-housing marches into the Polish section of Milwaukee. Whites in this section reacted violently. Arson and bloodshed resulted. Mayor Maier declared another state of emergency and forbade further marches.

In defiance of the mayor's orders, Groppi led another demonstration on the night of August 30. About 200 angry, noisy Negroes gathered at the site of Freedom House, a Negro meeting place which had been burned the night before. Police Captain Arnold Kramer took 75 officers to the scene. He told the people they were engaged in an unlawful assembly and ordered them to leave. In reply, someone threw a rock from the darkness. It struck Captain Kramer under the eye. With blood streaming down his face, Kramer ordered police to disperse the crowd. Yelling "police brutality" and "fascists," Negroes threw bottles and rocks at police — and burned down a grocery store a block away. Police arrested 50 Negroes and hauled them off, kicking and screaming. The mayor banned *night* marches, demonstrations, and parades for a month. Groppi immediately started *daily* marches by Negroes, vowing to continue until the Milwaukee Common Council enacted an open housing ordinance.

On Sunday, September 3, Negro militants jammed St. Boniface Catholic Church for a rally. For two hours, singing and chanting "black power," they listened to hate-whitey speeches by

such people as Groppi, Negro comedian Dick Gregory, Lincoln Lynch. Lynch (associate director of CORE) told the crowd:

**"If the black man can't get the good things of life in Milwaukee, there ought not be any Milwaukee for black or white."**<sup>(7)</sup>

On September 7, about 100 of Groppi's demonstrators went to the mayor's city-hall office for a sit-in demonstration. The mayor left, giving police instructions to permit the demonstrators leeway to "show the nation their bad manners." They did. They scratched black-power slogans on furniture and walls, ripped drawers from desks, smashed ashtrays, rifled official files and scattered their contents on the floor, overturned furniture — leaving the office looking as if "a bomb had exploded in it."<sup>(8)</sup>

The next day, Groppi held another rally of NAACP Negro militants in St. Boniface Church. He told the Negroes he would not apologize for their tearing up the mayor's office — because it was "justifiable anger of the young people."<sup>(9)</sup> Later, when interviewed by the press, Groppi said:

**"Unless the nonviolent-type demonstrations work . . . how can you tell the Negro not to resort to violence? He has a right to it . . ."**

**"I don't like to see bloodshed, but . . . morally, I have no argument against the black man's right to use violence."**<sup>(10)</sup>

On September 15, in response to demands that Groppi be removed as pastor of St. Boniface, the archbishop of the 10-county Milwaukee diocese said Groppi has the official support of the church.<sup>(11)</sup>

On the same day, the General Board of the National Council of Churches adopted a resolution giving "moral support" to Groppi.<sup>(12)</sup> Groppi said he had a report from the National Council that supporters from all over the country would soon arrive to participate in his demonstrations.<sup>(13)</sup>

On October 16, 1967 — the 50th consecutive day of Groppi's marches in Milwaukee — the Reverend Walter Hord (Baptist minister who is director of the Milwaukee chapter of NAACP) told

a committee of the Milwaukee Common Council that the NAACP was "willing to destroy Milwaukee if it's necessary and even destroy the nation if it's necessary" — to get open-housing legislation.<sup>(13)</sup>

**T**he incidents related in this *Report* are mere samplings. It would take volumes to give a comprehensive account of the degradation now traveling under the guise of religion. Why do decent Americans put up with it? When will they stop paying for violence, revolution, and degeneracy — by stopping all contributions to churches whose officials and pastors engage in such activities?

## FOOTNOTES

- (1) *The Morgantown (West Virginia) Post*, Oct. 31, 1966
- (2) "The Civil Rights Abomination," by the Reverend William E. Ashbrook, *Ohio Regional Visitor: Voice of the Ohio Regional, Independent Fundamental Churches of America*, 303 Fallis Road, Columbus, Ohio 43214
- (3) *Columbus Citizen-Journal*, Oct. 21, 1966, p. 4
- (4) *Columbus Citizen-Journal*, Oct. 22, 1966
- (5) "Glide Church—A Bold Path to the Fringes of Society," *San Francisco Sunday Examiner & Chronicle*, Sept. 10, 1967, p. A3; "Even As Sodom and Gomorrah," bulletin of the Methodist Laymen of North Hollywood, P. O. Box 323, North Hollywood, California 91603, April 25, 1967
- (6) *Cleveland Press*, Nov. 29, 1967, p. A7; *The Dallas Times Herald*, Nov. 29, 1967, p. A32
- (7) *The Dallas Times Herald*, Sept. 4, 1967, p. 1
- (8) *The Wanderer*, Sept. 14, 1967, p. 1; *The Dallas Morning News*, Sept. 8, 1967, p. A1
- (9) *The Dallas Times Herald*, Sept. 9, 1967, p. A7
- (10) Editorial, *The Dallas Morning News*, Sept. 25, 1967
- (11) *The Dallas Morning News*, Sept. 15, 1967, p. B7
- (12) *The Dallas Morning News*, Sept. 16, 1967, p. D3
- (13) *The Wanderer*, Oct. 19, 1967, p. 2

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